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Editorial
Редакційна

СЛАВА ІСУСУ ХРИСТУ!

Місяць жовтень відзначається важливими подіями, які потребують нашої особливої уваги.

В загальному світовому суспільстві жовтень присвячений як місяць <Історії Жіноцтва>. В цей час згадується тих визначних жінок, які вклали свої здібності і зусилля для того, щоб покращити стан жіноцтва для майбутніх поколінь. Отож конечно потрібно нам включатися до льокальних відзначень загального характеру, або організувати свої окремі програми.

В цьому місяці ми також відзначуємо СВЯТО КНИЖКИ чи друкованого слова. Наукове дослідження про шлях друкованого слова від самих початків виявив дуже багато цікавих інформацій. В кожній країні розвиток друкованого слова йде в парі із розвитком культури, з економікою, з політикою і державотворенням. Кожний нарід пишається своїми письменниками, які своїм словом уміли розбуджувати суспільство до патріотизму.

Україна мала чи мало таких героїв слова, які на протязі довгих років бурхливої історії вкладали всі свої зудилля і здібності для свого народу. Між ними визначні жінки, письменниці як Леся Українка, Ольга Кобилянська, Олена Теліга, Марія Маркович і багато більше тодішніх і сучасних героїнь пера.

Помимо того, що ми сьогодні кори стаємося різними електронічними способами передання інформацій, важлвим є, щоб в парі з тим наше друковане слово дальше займало своє належне місце серед нашого суспільства.

Орися Сушко

As many already know, grieving the loss of a loved one is a strange and wondrous phenomenon. It envelops us with heavy sadness, through which we have the opportunity to discover some of God's greatest truths. It shakes up some of our life's most reliable infrastructures, which creates an opportunity to grow our faith and trust in God. It can make us feel as though the walls are closing in, creating an opportunity to exercise our spiritual biceps to push those walls away. But what if we feel that we have become too weak? What if we feel too frail, and the walls just keep closing in? We have options, although it may be difficult to see them at first through our tears.

Friends can be angels. We need to remember, though, that not all of our friends will understand the experience of grief. Recently I shared with a friend what my grief experience was like. It was a painful shock when I was met with misunderstanding, and our communications broke down. This was difficult, but it offered the opportunity for me to recall with even more intensity that Christ is our only true friend. We can rely on Him alone to wipe away our tears and give us the strength to plod forward.

Over time, our own grief experience can teach us much about how we might help others understand the process. There are many ways to express grief, and each one of us will find some methods more therapeutic than others. 'Talking about it' is not always easy. Often writing thoughts and feelings down in a journal or a letter (perhaps even to the loved one we have lost) is more helpful. Putting feelings down on paper can give us the symbolic sense that we have released them. The grief process is confusing and affects us each uniquely. To give a grieving friend the gift of an open and patient heart is to give them the gift of grieving freely, which is an important key to healing.

While it can be frustrating when friends don't understand, we can turn that frustration into a window of deeper understanding of one another. Physical sickness and death can break down great barriers between people, but it can also create barriers if we don't keep our hearts open. So while we grieve, remembering that God alone can transform us will lead us into the truth of the resurrected life.

Oksana

UKRAINE'S HOLOCAUST ... SLOWLY ACKNOWLEDGED

By Mark MacKinnon

reprinted from The Globe and Mail Monday, September 22, 2003

STEPANTSY, UKRAINE -- Olga Skoba's memories of the great famine in her village are dominated by a single image.

When she was a girl, about 12 years old, she watched men pile the emaciated corpses of those who had died onto a wooden cart each day to take them to the cemetery. The cart was so full, she remembers, that the bodies could not fit on it properly. One morning, the head of one of her neighbours dragged behind the cart, bouncing off stones as a final indignity on the way to the grave.

Ms. Skoba, like anyone old enough to remember the famine of 1932-33 in Ukraine, which left an estimated seven million to 10 million people dead, has many terrible memories. By her estimate, half of this tiny farming community was wiped out. She says she survived only because her mother hid bread under her head scarf to keep the Soviet secret police from seizing it.

Seventy years later, she still doesn't know why it happened.

"There were rumours that Comrade Stalin took the grain and dumped it into the sea," the 82-year-old said, furrowing her wizened brow. "But other people say it was just a bad harvest that year."

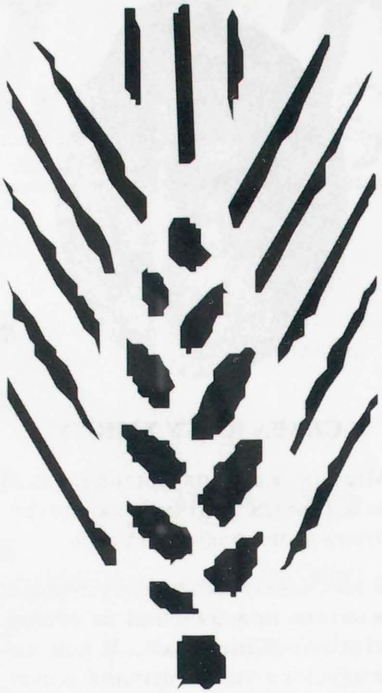
For decades after Soviet dictator Josef Stalin committed one of his greatest crimes, deliberately inflicting mass starvation on the Ukrainian peasantry, he and his regime got away with the big lie.

Denying the famine ever happened was for decades the unbending Soviet line. In many ways, the game has only just ended. Thousands of documents declassified by the Ukrainian government this year support what many historians have been saying for years: that the starvation was orchestrated by Stalin in order to crush a peasantry that had vehemently opposed his plans to collectivize all agricultural production.

Memorial, a Kiev-based human-rights group that has put together an exhibition on the famine, says the harvest in 1933 was actually quite a good one, but that the grain was forcibly taken and sold to Depression-stricken United States and Germany in exchange for equipment that helped modernize Soviet industry. Those who didn't hand over all their crops voluntarily had their food stocks seized. Resisters were executed.

This spring, Ukraine's parliament, the Rada, belatedly passed a motion declaring the famine to have been an intentional crime against the Ukrainian people. "The famine of 1932-33, which was an inhuman way to eliminate millions of Ukrainians, was a genocide perpetrated by the regime of the time," the resolution reads. "This tragedy has been kept silent for decades."

The government took its case to the United Nations, and asked the world body to formally recognize the genocide of 1932 and 1933. No one would



second the motion -- there were rumours of Russian opposition -- so now a second motion is being drafted using the somewhat milder term "crime against humanity."

While the diplomatic game plays out in New York, many Ukrainians are wondering why it took the government so long to open this chapter in its history, and why there is still no museum to the genocide anywhere in Ukraine. Twelve years after Ukraine gained independence, a small monument inscribed "1932-1933" in downtown Kiev is the only public acknowledgment in the country of what took place.

"For 70 years, people couldn't talk about this, and today we still don't," said Artur Yeremenko, a senior researcher with Memorial, which terms the famine 'Ukraine's Holocaust'. "The U.S. Congress has put together a 33-volume report on what happened. The Ukrainian government hasn't written one volume."

Ostap Skrypnyk, executive director of the Winnipeg-based Ukrainian Canadian Congress, said the delay is a symptom of a wider lack of historical understanding among many Ukrainians. Politicians, including President Leonid Kuchma, have been loath to go too far in condemning the Soviet era, since much of the electorate still looks on that time with a certain fondness.

Taking the step of calling the famine a genocide necessarily raises the question of who should take the blame for what happened. Stalin and most of his cronies are dead, and the institutions that outlive them are running for cover. The Ukrainian Communist Party, which continues to deny Stalin and his regime played any role in the famine, boycotted the Rada debate on declaring it genocide, insisting the famine was caused exclusively by drought. Russia, which assumed many of the debts and assets of the Soviet Union when it collapsed, quickly made clear that it didn't see any reason it should be held responsible, despite calls from groups such as Memorial.

It's the cruelty that survivors say they can never forget. Ivan Leschenko says his tiny village of Kirilo-Anovka, in eastern Ukraine, was hit so hard that it is deserted even now, 70 years later. Everyone who lived there either died or went to the nearby city of Poltava to beg for food. A journalist during the Soviet time, Mr. Leschenko, 80, knew better than most that the forced famine was a topic never to be discussed, let alone written about. He's dismayed at how long it has taken an independent Ukraine to begin dealing with its history.

"The old powers from the Soviet time control Ukraine still. They supported the ideology that committed this famine. They will be judged some day."

Basque Parliament approves resolution on Ukrainian Famine Genocide

BRAMA, Oct 2, 2003
http://www.brama.com

Vitoria-Gasteiz (Capital of the Basque Autonomous Community) — On October 1, 2003, as reported by Xabier Ormaetxea, Member of the Basque Parliament, the European affairs and overseas activities Commission of the Basque Parliament unanimously approved the declaration: "In memorial and condemn of the 70 anniversary of the Ukrainian genocidal famine 1932-33."

"The Basque Parliament is the first Parliament in Europe to approve a resolution like this," said Mr. Ormaetxea, "but soon a very similar text will be discussed in the Spanish Parliament, and a shorter one in the European Parliament."

Mr. Ormaetxea is Member of the Basque Parliament, Chairman of Foreign Affairs Commission, and President of Ekialde Foundation.

Speech of Xabier Ormaetxea in the Basque Parliament

To many it will seem strange, and also unusual, that I have put forward this initiative. The Ukraine is a distant country, many people don?t know where to find it and, for the majority of people, the Ukrainians are just a type of Russian who declared their independence after the breaking up of the Soviet Block.

We are used to talking about the north-south divide, and were concerned, with good reason, about the poverty in South America and Africa. We must continue to be concerned since, however much we do to help in this matter, it will never be enough. But we cannot continue ignoring the fact that, in our Europe, there are countries like the Ukraine, Moldova, Romania and the former Yugoslavia in which poverty still exists. That the wealthy Europe, of which we form part, also has its poor brothers.

The European Union, in which we participate, was established, amongst other reasons, so that we would not forget the most tragic episodes of European History. These were the fratricidal wars, the exterminations, the holocausts....so that they would not be repeated again, and that the peoples who form this Europe, with its cultural diversity, could live in peace, economic prosperity and freedom.

As tragic as our history is, we must never forget it, learn from those past atrocities, and build the type of foundation on which these events will never be allowed to happen again. That is the reason why we present this proposal today, because this year is the 70th Anniversary of a human tragedy that is almost unknown: the tragedy of millions of people who were condemned by a totalitarian regime to die of starvation, an attempt to destroy the national spirit of one European people, the Ukrainians, one of the peoples who have suffered most

during the the Twentieth Century. Allow me please to outline the tragedy that we commemorate today:

1921-1923 - the first man-made famine in Ukraine in which 1,500,000 people died

1929-1930 - the first phase of the collectivisation process, during which thousands of farm owners were deported to Siberia and replaced by Russian farm workers

1932-1933 - the second phase of collectivisation process. The Stalin regime imposed on the Ukrainian countryside grain production quotas which were impossible to meet. Special confiscation squads requisitioned all the agricultural product.

The Soviet army controlled the Ukrainian borders and those Ukrainian lands in the North Caucasus, and prevented the movement of people to neighbouring zones where there was food, and also stopped the import of food and grain into the zones devastated by famine. While this was happening, the Soviet Union exported grain to other countries and denied, with the collaboration of Western journalists, the existence of the famine, rejecting the offers of food from neighbouring countries.

It is estimated (depending on the source) that between 4 and 10 million people died of starvation and illnesses caused by malnutrition, and also most of the country's cattle perished. The empty farms were occupied overwhelmingly by Russian farmers.

James Duranty, correspondent of the New York Times in Moscow, supported by other Western journalists, followed the official Kremlin line, and denied the existence of genocide. The few journalists who dared to visit the region, and report the catastrophe, were accused of lying and their careers suffered. Duranty received the Pulitzer prize in 1933 for his journalistic work.

But, let's not think that the attack upon and destruction of the Ukrainian nation stopped there. In the succeeding years, most of the Ukrainian intelligensia were arrested and killed. Ukrainian writers like Kosynka, Burevy, Falkyvsky, Blyzko, Kruselnitsky etc., were condemned to death. Between 1936 and 1938 the infamous Stalinist purges caused mass terror in the Ukraine and resulted in the killing and deporting to hundreds of thousands of people.

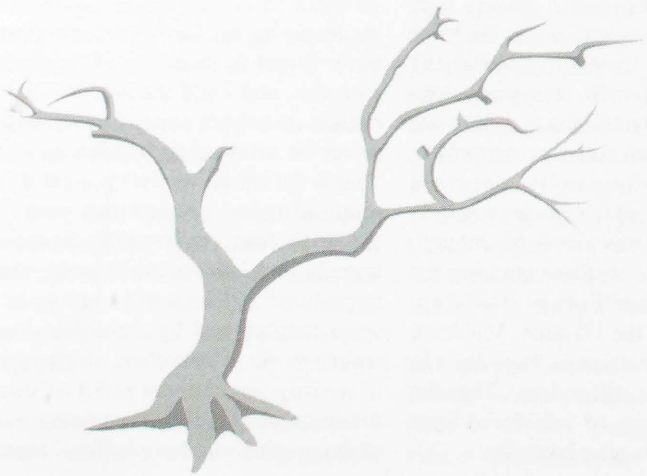
Nowadays the Ukraine is an independent country, with almost two-thirds of its territory de-ukrainianized, a country in need of reconstruction in all respects: cultural, national, political and also moral.

Remember Ukrainian history is not just a whim, it is a need.

The Ukrainians are a proud people, sometimes too proud to ask for outside help, perhaps because this help has been denied so many times or, perhaps, because too often the help offered was motivated by other interests.

But Ukraine needs Europe, because Europe is the best guarantee that the Ukraine will be in future just what the Ukrainians want it to be. We cannot turn our back on them. We must extend to them the hand of friendship and solidarity and tell them that Europe, without the Ukraine, is not a complete Europe...... that the communal home of all Europeans will not be completed without them.

Thank you very much.



Не сьогодні це сказано:
час народжуватися і час помирати,
час руйнувати і час будувати,
час розкидати каміння
і час збирати каміння,
час мовчати і час говорити.
Час - говорити!
Хай ця гірка Книга,
народжена
після десятиліть безмовства,
ляже першим нашим каменем
у підмурок всенародного
пам'ятника трагічній історії
українського народу.

МАЄСТАТ СЛОВА

Реферат на Свято Книжки

Наталія Когуська, 1956 р.

Цього року українське громадянство врочисто обходило роковини століття *(в 1956 р.сто років, а сьогодні 147 років)* народин великого сина України, поета, письменника, публіциста, громадського діяча, Івана Франка. Відбувались урочисті академії, на яких ми заслухували життєвей шлях великого Каменяра. І слухаючи про його тверду дорогу, ми переносились в ті тяжкі дні, де поет страдник був незрозумілий для свого суспільства, був переслідуваний ворогами і понижений своїми. І в нас будилося глибоке співчуття та подив до великої сили його духа, що він не заломився; подив до його великої любови до свого народу, яку вилляв він у своїх творах. І ми пригадуємо його слова, які він вложив в уста „Мойсея".

„Сорок літ я трудився, навчав,
Весь заглублений в Тобі,
Щоб з рабів тих зробити народ
По Твоїй уподобі. . . . .
О Єгово, я слізно моливсь:
Я слабий, я немова!
Кому іншому дай цей страшний
Маєстат Свого слова!"

Так, Маєстат великого слова, яке випливало з глибин його великої душі, слово провідника, яким вказував дорогу до „обітованої землі", за яке мучився і страждав, бо вважав, що воно повинно зогріти народну душу, запалити її чину, до боротьби за свої права.

Здавалось би нам, що наше сьогоднішне Свято Книжки й роковини Франка, це є два окремі свята . . . але як же близько зв'язані вони з собою. Маєстат свого великого слова лишив він для нас всіх. Маєстатом слова уважав Франко кожну цінну книжку в нашім письменстві. Як гарячо дбав Франко про те, щоб нарід піднести на вищий рівень освіти, щоб він став читаючим народом, щов в читанні пізнав своє муниле, орієнтувався в сучасному і міг придбачувати майбутнє. Згадує про це у своїм листі др. Іван Куровець:

„Франко був душею всього руху. Він приготовляв собі нові кадри за посередництвом своїх довірених учеників, при помочі яких поширював лектуру книжок і української літератури, етнографії, історії . . . Сам Франко в розмові з молоддю ніколи не накидав насильно своїх думок, а впливав на молоді уми відповідною літературою. Ніколи не впливав на молодь агітаційно підвехтуючи її проти якогось начальства, або релігії або духовенства, як то думало собі старше громадянство тодішніх часів.

. . . Завдяки своїй бібліотеці Франко мав дуже великий вплив і то дуже корисний на молодь, бо вчив її читати і думати та заохочував до науки. Крім того він учив збирати етнографічні матеріяли.

В часі мандрівок пізнав я.... пізніше світила нашого жіноцтва, які в емансипаційному жіночому русі відограли передову або визначну ролю, пізнав я тоді пані Наталю Кобринську, пані Михайлину Рошкевич, панни Окунеські, Бурачинські й інші. В часі надрівок пізнав я також панну К. Бурачинську, свою пізнішу дружину, яка ціле життя була моїм найліпшим товаришем у щоденному життю та співробітником у суспільно народній роботі. Овіяна духом Франка багато потрудилася до освідомлення та просвіти селянства і міщанства в Калушні і до цієї праці саме заправилася ідеаями Франка й лєктурою, при помочі якої набула велике знання й освіту".

- - - - -

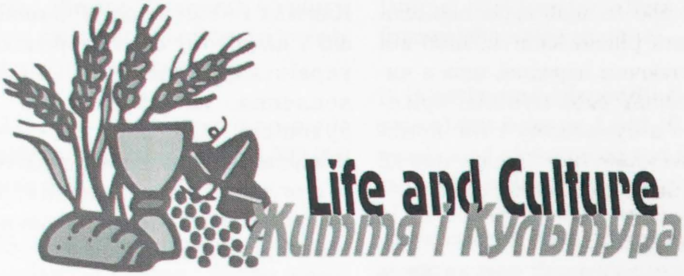
Книжка і часопис це ті чинники, що в широкому світі охороняють українську родину від винародовлення, що збагачують її духовість, що держать її на поверхні життя, що виточують її світогляд, її переконання, що роблять її культурною людиною в повнім розумінні того слова.

Жодний український культурний дім не може обходитися без українського часопису; в кожнім культурнім українськім домі знайдеться домашня бібліотека. Ця бібліотека повинна рости і побільшуватися з кожним місяцем, з кожним роком; повинна доповнюватися все новими і новими книжками, які появляються. А їх виходить чимало у різних видавництвах у вільному світі.

Книжки і часописи це духовий корм, духова пожива культурної людини. Адже кожного дня приготовляємо й добираємо корисну для нашого здоров'я поживу. Така ж є потреба добирати різнородність для нашого духового здоровя -поживу читання корисної і вартісної лєктури.

На Шевченковім Кобзарі виростали тисячі, міьйони нашого народу в яких Шевченкові пророчі слова будили дух національних почувань, гордість свого походження, відтворювали блиск і славу минулого.

Кожний культурний нарід високо цінить і шанує своїх письменників, поетів, вони - це учителі людства й націй. І от в роковини народження Франка, українське суспільство таємно наче у вінець золоту квітку згадку про нього. Він дав українській літературі великий дорібок, багато написаних повістей, поетичних творів, наукових розвідок, зібрав велику частину з народної творчости. Варто б нам цього року докладно запізнатися з творами Івана Франка і збагатити ними наші домашні бібліотеки.



Україна Моїми Очима

Констанція Чорна

На Україну я летіла з певними застереженнями. Чи безпечно буде проходитися широкими вулицями і бульварами Києва? Чи буде де купити їсти і чи вода є добра до пиття? Як зустрінуть мене рідні котрих я бачила лише на знимках а думки їх пізнавала лише з листів які приходили не дуже часто і в надзвичайно стислому форматі. Де і як я буду перебувати ці три тижні і в який спосіб буду переїжджати з місця на місце. Чи народ мій нарешті звільнений від ворожого ярма відкриє широко свої довго покриті облудою очі і зрозуміє що тепер доля його є у його власних руках.

Аж ось і Бориспіль, літак приземлився а моє серце тремтить і сльози мимоволі находять на очі. Це-ж я тут на рідній землі, землі дідів і прадідів за якою моя рідна мати тужила все своє життя. Я напевно поєдную всю Україну бо маю рідних як на сході так і на заході - навіть у самім серці України Києві. І всі вони прибули з квітами привітати мене як довго очікуваного гостя. І тут почалася моя подорож по Україні.

Біла Церква

Старовинне місце якому вже добігає тисячу років скорим темпом розбудовується, історичні будинки ремонтуються, дороги направляються а приявність поліції при дорогах нагадує Торонто підчас 'Раш аур'. Базарі на відкритому повітрі як і магазини переповнені товаром з різних частин світу чого тут лише нема - хіба пташиного молока. Продавці ввічливі, привітні аж хочеться від них щось купити. Але мені було сказано не виявляти зацікавленість бо ціна піде вгору. Треба торгуватися, отож торгуємося.

Відвідуємо парк Александрія бувша власність Княгині Браніцької. Головною алеєю проходять молоді пари у весільному убранні з власним фотографом і всією весільною групою, одна пара, друга, третя - життя іде вперед. А ось на лавці закохана пара не зважає на чудову природу бо має очі лише одно для другого. Група хлопчиків - школярів біжать від річки Росі переганяючи один одного, мокре волосся виблискує на сонці. Молоденькі мами весело розмовляють попихаючи візки з малятками. Вертаємося до міста. Несемо святити квіти на Маковея. Церкви переповнені віруючими - багато молоді, всі жінки з накритим волоссям. Я без хустки - 'Ви напевно з Канади?' питають. Це є Україна - вільна, незалежна усміхнена. Усміхалася вона і до мене, кожен день нові гостини, нові подорожі по стежках де ходили мої предки де сліди їх залишилися лише у пам'яті деяких старенькиx бабусів. Тараща, Ставище, Северинівка, Розкішна, Жашків і знову до Білої Церкви.

Київ

Серце України - Понад півтора тисячоліття промайнули над цим золотоверхим містом і кожна вулиця, будинок, пам'ятник пригадують історичні події і лихоліття які переносив Київ і його мешканці. Не піддавався Київ щоразу гордо підіймався з руїн, мужнів, розквітав і захоплював ввесь світ своєю красою. І тепер Київ розквітає, ремонти будинків, свіжо помальовані церкви, зеленню вкриті парки, алеї, бульвару це є Київ сьогодні. Сьогодні далеко за межами міста можна бачити житлові масиви де замешкують тисячі киян. Старий дідусь Дніпро невпинно несе свої води у Чорне Море. По Дніпрі пливають човни набираючи охочих пасажирів котрі нетерпляче очікують своєї черги. І ми нетерпляче очікуємо коли відпливемо від берега і будемо мати нагоду оглянути довколишню природу. Висідаємо з корабля і сходами догори і знову сходи. Коли я пригадую Київ то крім надзвичайної архітектури я бачу сходи, сходи догори, сходи на долину, сходи у метро, сходи в будинках Не дивно що більшість київлян є високі, стрункі і тоненькі.

1-го серпня прибуваємо на 8-мий Світовий Конґрес Українців і 6-тий З'їзд Світової Ради Суспільної Служби СКУ. Упс! змінена адреса. Чотири дні наповнених промовами, звітами, зустрічами і звідомленнями. При вході вручають вам газети, журнали, різні інформаційні памфлети так

що повертаючись додому є що переглянути і почитати. Пригадую наш похід до пам'ятника Голодомору. Вирушаємо, погода гарна, ясна, почалася Панахида і раптом великі краплі дощу впали на присутніх. Неначе природа проливала сльози по невинних жертвах 1932-33 років.

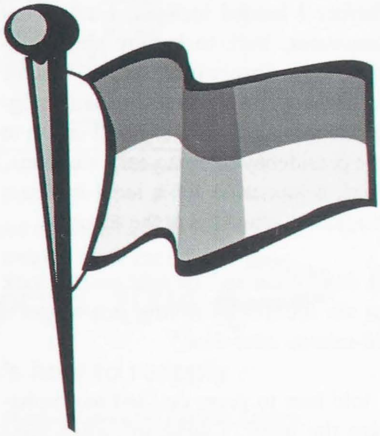
Львів

Прибуваємо поїздом до Львова де нас зустрічають з квітами і обіймами. Йдемо оглядати місто цього разу нам ніхто не забороняє зайти в музеї, церкви. Все відкрито, скрізь вас вітають як дорогого гостя. Архітектурою Львів можна порівняти до головніших міст західньої Єворпи. Львів - місто левів. Куди не поглянети ці могутні звірі охороняють не лише всі в'їзди до міста але і багато будинків і вулиць. Львівяни - привітні і помічні люди - питаємо дороги до Високого Замку декілька осіб з охотою нам дають інформації. З Високого Замку - Львів як на долоні - навіть далеко за містом видніються житлові масиви. Напричуд гарне місто - Львів.

Я мала нагоду зустріти і відвідати 6 родин з котрими я веду кореспонденцію і надаю їм фінансову допомогу. Всі вони мають власні доми або квартири. Всі працюють, деякі мають власні підприємства, дехто працює з дому. Ще інші мають дві праці щоб покращати своє життя. Двоє є вже пенсіонери але ще працюють. Всі бажали-б більшої допомоги від уряду особливо для дітей і старших осіб. Також є бажано щоб уряд направив умови праці - щоб регулярно виплачували робітникам бо дехто ще від травня не одержав платні а одному з них вже рік не платять. Заощадження яке люди мали при розпаді імперії звертають людям так повільно що дехто каже що як доживе до двох сот літ то дістане всі гроші. Біля Білої Церкви є декілька цукрових заводів де робітникам платять цукром. Це було-б смішно коли-б не сумно бо при дорозі часто можна бачити цілі гори цукру в мішках - люди стараютьс його продати щоб купити все що потрібно, для життя.

Україна і її народ є обдаровані Богом, дав-би Бог їм мудрого і доброго уряду.

Дякую за увагу!



Being Canadian in Ukraine

By Mark MacKinnon

Globe and Mail Update
Wednesday, Sep. 17, 2003

KYIV -- The old woman looked like Yoda -- shrunken, hairy and leaning heavily on a gnarled walking stick.

She said she was 82, but she looked 20 years older.

I was in the middle of Stepantsy, a typical Ukrainian farming village about an hour's drive southeast of Kiev and she'd hobbled up out from her gated yard to assess the foreigner who had curiously landed in the midst of her hometown.

"Where are you from?" she challenged with typical Slavic bluntness, her eyes squinting as she looked up at me.

People who grew up in the Soviet Union were taught distrust of foreigners, a habit many have found hard to shake.

Upon hearing I was Canadian, however, the old woman's suspicion changed to rapture.

"Many Ukrainians went to Canada," she told me.

The exodus was something she saw with her own eyes, having lived through two major famines in her lifetime.

"How are they?" she asked earnestly, with a hint of worry, as though inquiring about a pair of long-lost friends instead of a diaspora of some 1.2 million people.

I wished I had a quick answer -- a family snapshot to show her of a few hundred thousand smiling Ukrainian-Canadians -- so she wouldn't have to stand on the mud road any longer.

As sturdy as she was, she looked like she needed to sit down.

"How was she?" was the question going through my mind.

I know precious few Ukrainian-Canadians, sadly.

Having grown up in Eastern Ontario, I

wasn't surrounded by the Ukrainian culture that's omnipresent in the West.

My general impression is that they're doing alright for themselves.

"Normalno" is the term in this part of the world.

However well they're doing individually, they collectively have the political and economic clout to move mountains in their mother country.

Before I landed in Kyiv, I asked my translator, Yuri, to inquire about getting an interview with Viktor Yushchenko, a leading opposition figure whom most polls say will cruise to the presidency in next year's elections. Yuri, a journalist for a local business magazine, chuckled at the thought.

"I don't think so," he told me. "It took us six months of asking just to get a 20-minute interview."

I told him to press on, and to emphasize the word "Canadian" when talking to Yushchenko's people, and to hint at how many Ukrainian-Canadians might read the article. It worked like a charm.

I landed in Kyiv Wednesday night.

A 45-minute interview was set for Friday morning.

I was far less surprised than Yuri.

A year before, I had traveled to Ukraine along with a correspondent from The Guardian, a renowned London daily.

After a meeting at the presidential offices in central Kiev (or Kyiv, as it's properly pronounced), we passed a group of picketers and decided to check into what the fuss was about.

Nick introduced himself as being from The Guardian, an opening line that usually brings nods of approval, especially around a picket line, given that paper's famous left lean.

Telling someone you work for The Globe and Mail, conversely, often garners nods of sympathetic understanding, followed by a "Hmmm, yes, the global mail."

Whatever a person's background, they can relate to the plight of an international postal worker.

The crowd was much more impressed to hear I was Canadian.

"Canada! Canada!" one man shouted, pointing to a Maple Leaf pin on his lapel.

Another ripped open his jean jacket to reveal a T-shirt underneath emblazoned with the Canadian flag. Both men had relatives in the Prairies. They dreamed of joining them.

Introducing yourself as Canadian doesn't always work so well -- many times while traveling I've had my native land mistaken for something squished between Omaha and Idaho and found myself being asked to defend some perceived American wrong -- but here the ties are thick. In Stepantsy, my passport instantly erased my status as a stranger and made me a visiting relative.

Down the road from where I met the old woman, I encountered three more babushkas gossiping in the late summer sun.

Their first question was the same as hers -- those that left, the ones that went to Canada -- how are they?

I'm sure that in Toronto and Edmonton, and in a hundred cities and small towns in between, the reverse question comes to mind more than just occasionally.

The answer, I'm happy to report, is that despite the poor crops this year, the neverending political chaos in Kyiv and the grinding poverty in the countryside, people here are getting by, their spirits generally unbroken.

When I asked, the answer I always got was "normalno".

Let the horizons grow dim,
Thunders more terrors engender, --
I from my path shall not swerve,
Never to Darkness surrender.

I shall preserve my bright faith,
Hopes that are sacred presenting,
Nor shall I sway with the wind
Hither and thither consenting.

For I know that the ugly will perish,
That evil will yield to the good;
Mankind will rise up to guard truth,
Although for the false it has stood.

Pavlo Hrabovsky (1864-1902) - poet and persecuted Ukrainian nationalist (translation by C. H. Andrusyshen)

КИЇВ

Я бачу золото церковних бань -
На горах Кия - Лавра і Софія! . . .
О, світе мій! У спалахах світань
Горить вогнем моя пекуча мрія.

Горить вогнем . . . І стигнуть небеса,
Проміння бриска - і згасають зорі . . .
Іде весна - зелений шум в лісах,
І хлопці йдуть, обвітрені суворі . . .

Ідуть, ідуть . . . Їм б'є щаслива мить!
Неначе сонце, височіє Київ!
О, сайво барв! Тебе не затемнить
Ніяка ніч, ніяка лють Батиїв!

Ніяка лють! Поглянь: цвіте майдан
Де кракав крук, де висла мла похмура . . .
Прислухайся: встає й гримить Богдан!
І знову Богом даний нам Петлюра!

Поглянь, прислухайся! - дзвенять полки!
І кришиться, і валиться Голгота! . . .
. . . Я бачу: Воля відчиня в віки
Тобі, Вкраїно, Золоті Ворота.

Микола Щербак

СПИТЬ ОЗЕРО . . .

Спить озеро, спить ліс і очерет,
Верба рипіла все: „Засни, засни . . ."
І снилися мені все білі сни:
на сріблі сяли ясні самоцвіти,
стелилися незнані трави, квіти,
блискучі білі . . . Тихі, ніжні зорі
спадали з неба - білі - білі, непрозорі -
і клалися в намети . . . Біло, чисто
попід наметами. Ясне намисто
з кришталю грає і ряхтить усюди . . .
Я спала. Дихали так вільно груди,
По білих снах рожової гадки
легенькі гаптували мережки,
І мрії ткалис золото-блакитні,
спокійні, тихі, не такі, як літні . . .

Леся Українка з „Лісової пісні"

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Human Resources Development Canada / Développement des ressources humaines Canada
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April 3, 2004

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Spirituality

Responding to the evil around us

Fr. Bohdan Hladio

As I write these words my parish has just completed the annual commemoration of the great famine in Ukraine. This famine took place in 1932-33 and was an act of genocide committed by the Soviet authorities. Between 7 and 10 million people died, about 3 million of them children.

Last week I was visiting family in the U.S.A. The reaction of the American people to the terrorist attacks of September 11th was evident everywhere. This attack has exercised a very strong influence on the American psyche, much as the great famine does for Ukrainians, or the Holocaust for the Jews.

Recently one of my elderly parishioners told me how her grand-daughter, a good person and good student, was set upon by a gang of females and was severely beaten. Those who beat her were strangers, and no motive for the attack was apparent.

As peoples, as nations, and as individual human beings all of us suffer the effects of evil. Newspapers and other media do a good business reporting about this suffering. Terrorism, war, robbery, abuse, neglect, and all other forms of evil are put before us every day in print, on radio, and on the screen.

"How should I respond to evil?" This is a fundamental question facing each one of us. Certain people respond by returning evil for evil. Certain people retreat into themselves out of fear. Is there anything positive we can do when confronted either personally or corporately by evil?

From the Christian perspective there is only one acceptable response. "Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you" we read in the Gospel of St. Luke. The only real hope when confronted with evil lies in doing good.

Perhaps now, more than ever, we need to make this teaching real in our lives. The violence, war, and terrorism being perpetrated throughout the world and which touches us even here in Canada makes this imperative.

How? How do I do good to terrorists? To gang-members? To those who would kill me, destroy my way of life, take away everything I hold dear?

Though we might not be able to do good directly to those who have done us wrong, we can at least do good to those around us. We can feed the poor, we can house the homeless, we can comfort the afflicted. Rather than cursing those who perpetrate evil (which is redundant, because those who perpetrate evil curse themselves) we can show those suffering from poverty, abuse, loneliness or illness that there is goodness and beauty and love in the world.

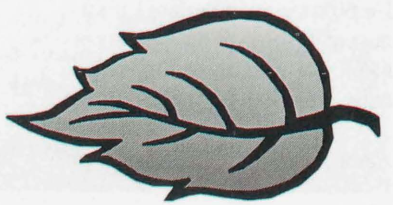
We can return good for evil in another way - by not doing the evil we are accustomed to. If the alcoholic stays sober for a day, if the gambler or abuser doesn't indulge their vice, if the gossip doesn't go near the phone, they have contributed in a small but perceptible way to making their families, their communities, and the world a better place.

During a discussion about the political situation in the middle east a wise old hatmaker once asked me if I'd ever been in a blacksmith shop. "It's loud there" he said. He then asked if I'd been to a goldsmith's shop. "It's quiet there. Do you know why? Because when you hit iron against iron nothing gives. But gold is soft. It gives, and so you don't have all that noise."

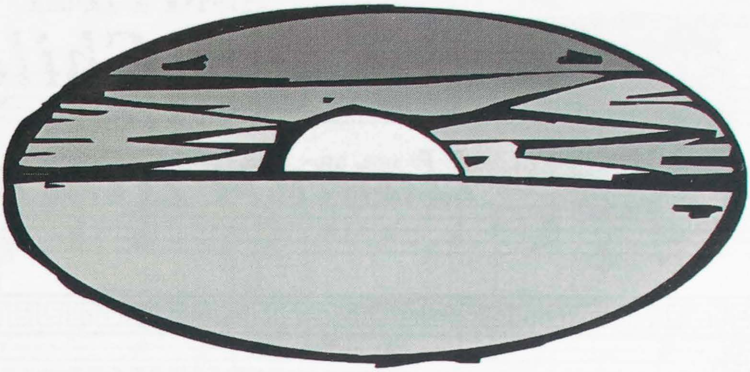
In any successful family, or community, or world, something at some point has to give. Otherwise we have a cacophony of noise, and conflict, and violence.

A great Orthodox Christian saint of the 20th century, Bishop Nikolai Velmirovic of Serbia, who himself lived through the Nazi concentration camp at Dachau, writes:

"Do not be vengeful; do not return evil for evil. The evil of your neighbour is sufficient. If you return him evil for evil, you double the amount of evil in the world; but if you do not return him evil, he may yet burn out his evil through repentance, and you will then have lessened the evil in the world by your patience and forgiveness".



Sharing Beauty



Sherry Maddox

Circumstances are like a mattress: When we are on top, we rest in comfort; when we are underneath, we are smothered. (Anonymous)

I think it was 1982. I know it was October. A friend had business dealings in the city of Reno, Nevada, and I was asked to accompany her on an overnight trip. While she conducted her business, I was aimlessly wandering down Virginia Street, headed into a most gloriously beautiful sunset. I had an urge to speak to someone on the street to share that beauty, but I couldn't make eye contact with anyone. It seemed everyone was shuffling along looking at their feet.

I took the next-best action. Quickly I ducked into a department store and asked the lady behind the counter if she could come outside for just a minute. She looked at me as though I were from some other planet and said, "Well...."

I said, "It will only take a moment." Seemingly against her better judgment, she moved toward the door.

When she got outside I said to her, "Just look at that sunset! Nobody out here was looking at it and I just had to share it with someone."

For a few seconds we just looked. Then I said, "God's in His heaven and all's right with the world." I thanked her for coming out to see it; she went back inside and I left. It felt good to share the beauty.

I forgot about the episode.

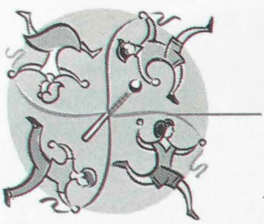
Four years later my situation had altered considerably. I had come to the end of a twenty-year marriage. I was alone and on my own for the first time in my life and in drastically reduced circumstances. I lived in a trailer park which, at the time, I considered a real come-down, and I had to do my wash in the communal laundry room.

One day, while my clothes were going around, I picked up a *Unity Magazine* and read an article about a woman who had been in similar curcumstances. She had come to the end of a marriage, moved to a strange community, and the only job she could find was one she disliked: cosmetic sales in a department store. We had a lot in common. She was as bummed out as I was.

Then something happened to her that changed everything. She said a woman came into her department store and asked her to step outside to look at the sunset. The stranger had said, "God's in His heaven and all's right with the world," and she had realized the truth in that statement and that she simply had not been seeing it. From that moment on, she turned her life around.

We are troubled on every side, yet not distressed;
we are perplexed, but not in despair;
persecuted, but not forsaken;
cast down, but not destroyed.

II Corinthians 4:8,9



For Our Children
Нашим Дітям

КНИЖКА

Місяць жовтень присвячений поширенню книжки. Добра книжка це найкращий друг у світі. Та не забувайте, що найкращі Ваші друзі - це книжки писані рідною мовою.

В українських книгарнях і в декотрих школах найдете багатий вибір українських книжечок. Просіть Ваших Батьків, щоб їх Вам купили.

Прочитані книжки шануйте. Складайте їх за добрим порядком на поличку і читайте їх часто.

ЖОВТЕНЬ

Йде собі Жовтень-маляр,
Гляньте ви, що за штукар! . . .
Без пензля, без полотна
Малює, хоч і сльота.

Жовтень, Жовтень той маляр,
Ой, що ж бо то за штукар!
Уже діло покінчив,
Ходить й руки заложив:

- Маю досить ще часу,
Трошки листя натрясу . . .
Думаю, що Листопад
Буде тому дуже рад!

Мирослав Петрів

ТОПОЛЯ

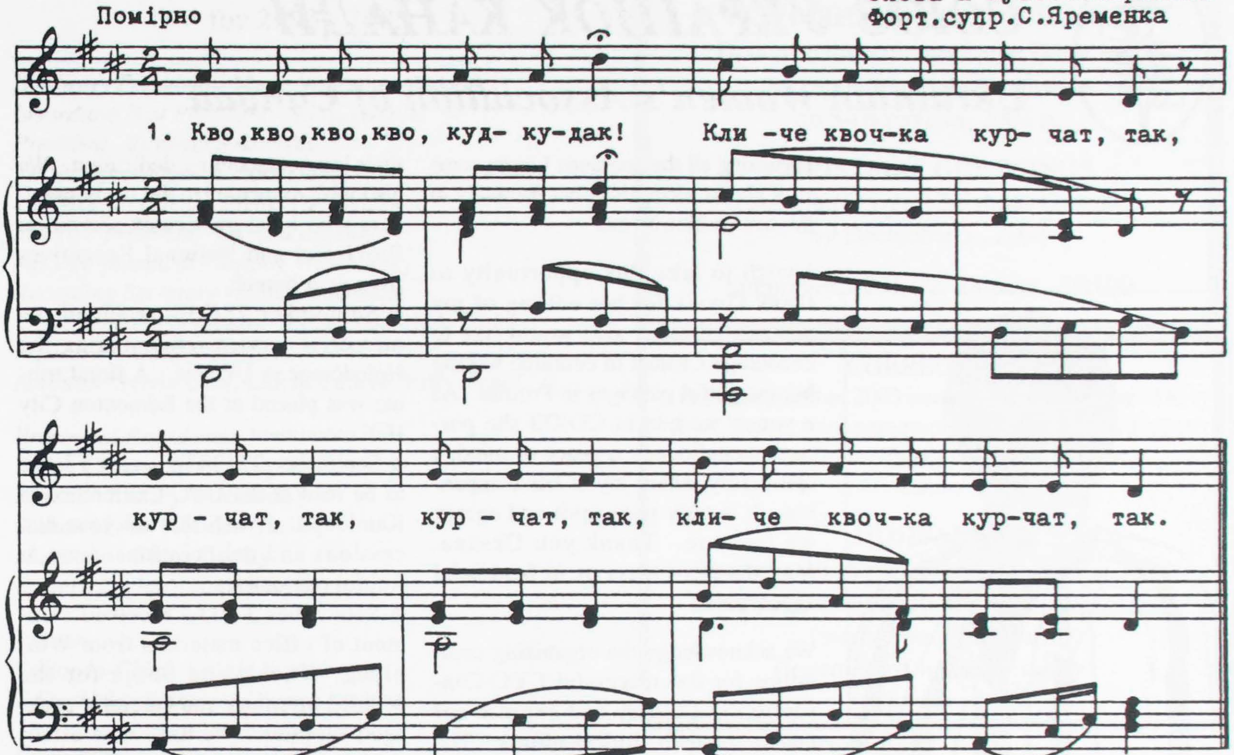
По діброві вітер виє,
Гуляє по полю,
Край дороги гне тополю
До самого долу.

Стан високий, лист широкий
Марно зеленіє;
Кругом поле, як те море
Широке, синіє.

Тарас Шевченко

КВОЧКА Й КУРЧАТА

Слова й муз. Є. Вавринюка
Форт. супр. С. Яременка



2. Кво, кво, кво, кво, кудкудак!
Ось, тут зерно і хробак.
І хробак, і хробак,
Ось, тут зерно і хробак.

3. Кво, кво, кво, кво, кудкудак!
Всі тримаймось разом так.
Разом так, разом так,
Всі тримаймось разом так.

СОЮЗ УКРАЇНОК КАНАДИ

Ukrainian Women's Association of Canada

Zenovia Sakowsky,
National UWAC President

It is with great pleasure that I take this opportunity to sincerely thank our Past President Sonja Bejzyk and all the outgoing National Executive. We have had the privilege of working with you for the past six years. We offer our deepest gratitude to these remarkable and talented women who have freely given their time, energy and wisdom to the Ukrainian Women's Association of Canada. We recognize your outstanding leadership and devotion to our association. You are the women of our association who stand out in our lives as mentors and examples of Christ-like-love.

I wish to personally offer my deepest gratitude to Sonja for mentoring and guiding me through this transition. Thank you from the bottom of my heart for answering all the questions I pose; some may almost seem trivial but necessary to this new position for me.

I wish to take this opportunity to thank Orysia for her editing of my written words. I also would like to encourage Oksana to continue writing her insightful passages in Promin. As a young women in СОЮЗ she portrays a confidence, a peace of mind, a spirituality where joy is her companion. It is truly your spirit and energy we treasure. Thank you Oksana. May the Lord bless us in beneficial endeavours.

We acknowledge the organizing committee for the successful CYC Convention in Calgary and express our thanks for their tireless efforts. The discussions and meeting deliberations of all associations were productive. Please ask the delegates who attended the Ukrainian Self-Reliance League of Canada Convention to report to your branches so you can discuss and examine the issues that were presented.

Following are the enjoyable events I have or will be attending:

❖ September 13/03 CYC Meeting in Regina - the meeting was well organized and we reviewed issues in a timely manner as they unfolded following the August/03 Convention.

❖ September 15/03 - expressed greetings on behalf of National UWAC at St. Andrew's Annual Meeting in Edmonton (my home Parish)

❖ September 18/03 - first meeting of the National Executive

❖ September 20/03 - expressed greetings at the 60th Anniversary of the Lesia Ukrainka Branch in Two Hill, AB. We wish to congratulate the membership for an excellent celebration to acknowledge the members for their long outstanding dedication. We also wish to recognize the many members who have previously served on Provincial and National Executives from your branch.

❖ September 28/03 - attended the memorial service remembering the Holodomor in Ukraine. A floral tribute was placed at the Edmonton City Hall monument.

❖ September 27, 28/03 - sent a letter to be read at the CYC Conference in Kamloops. I wish that all your discussions and deliberations came to fruitful outcomes.

❖ September 27/03 - received shipment of office materials from Winnipeg. Thank you Sonja for the detailed inventory and carefully packaged supplies. We have now established a National office at St. John's Institute, Edmonton

❖ October 11,12/03 - attended and addressed the 80th Anniversary celebration of the Olha Kobylanska Branch with the Holy Trinity Cathedral in Saskatoon.

❖ October 17/03 attended the Alberta CYC Conference and banquet with a presentation by Olya Odynsky entitled „Revocation of Canadian Citizenship - A Perspective".

❖ October 19/03 - attended a reception and tea in Edmonton with President Maria Szkambara of the World Federation of Ukrainian Women's Organizations

❖ October 31 to November 1/03 - attending the Annual Meeting of the World Federation of Ukrainian Women's Organizations in Toronto

❖ November 8/03 - attending the 70th Anniversary of the St. Olha Branch in Vegreville, Alberta

The National Executive membership list for 2003 - 2005

Honorary President - Maria Woroniuk-Budziak
Immediate Past President - Sonja Bejzyk
President - Zenovia Sakowsky
1st Vice-president - Sandra Hohol
2nd Vice-president - Elaine Harasymiw
3rd Vice-president - Oksana Ensslen
4th Vice-president - Shirley Wozimirsky
Recording Secretary - Kathy Buchanan
Corresponding Secretary - Luba Feduschak
Treasurer - Carol Onyschuk
Auditors -Sylvia Gray, Lillian Cebryk, Patty Hohol

Provincial Presidents:
Brtish Comumbia - Liz Lyon
Alberta - Shirley Wozimirsky
Saskatchewan - Zennia Yusik
Manitoba - Olena Garrity
Eastern Region - Anna Trojan

Promin
Editor-in-Chief - Orysia Sushko
Editor/Administrator - Oksana Sushko

Convenors:
Promin - Joana Janis (Alberta)
Halia Scherbluk (Eastern Region)
Benevolent Fund - Natalija Grytsiv (Alberta)
Natalia Kobrynska Publishing Fund - not filled
Ukrainian Education - Lelia Zubritsky-Miller (Alberta)
Dobr. Maria Hnatiw (BC)
Women's Issues - Carla Kozak (Alberta)
Lesia Haley (Eastern Region)
Cultural Arts - Mary Seneshen (Saskatchewan)
Sylvia Stasiuk (BC)
Lessia Slipchuk-Mulka (Alberta)
Museum - Anne Klopoushak (Saskatchewan)
Zennovia Haydey (Alberta)
National & International/Ukrainian Affairs - Vicky Pushka (BC)
Maria Kortchevich (Manitoba
Archives, National - Margaret Pestrak (Manitoba)
not filled (Alberta)
CYMK/UOY - Uliana Amiot (Alberta) Sonia Bremner (Saskatchewan)
Olena Garrity (Manitoba)

Note: *If there are any errors or omissions please inform us so changes can be made.*

Zenovia Sakowsky, National UWAC President

РІЗДВ'ЯНІ ПОЗДОРОВЛЕННЯ

Просимо подате нам Ваше Різдв'яне поздоровлення не пізніше як до 5-го грудня, 2003 р.

CHRISTMAS GREETINGS

Please submit your Christmas Greetings by December 5 , 2003

Supporters - $35.00 Donors - $60.00

CORRECTION

In the September 2003 issue of Promin on page 18, first column, third paragraph the name Donna Trebot should be Donna Talbot. We regret the error.

Editors

ПОПРАВКА

Знову на 19-ій сторінці, 3-ий розділ, 3-ий параграф, вилишено ім'я Оля Ковальчук (заступниця голови).

Перепрошуємо за помилку.

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Громадська Хроніка
Community Events

OSVITA Takes Off!

OSVITA in UKRAINE 2003
St. John's Institute

Katrusia Basarab - Osvita Director

Another fun filled summer has come and gone for this year's OSVITA students and what a spectacular summer it has been!

The OSVITA Ukrainian Language and Cultural Immersion program took place June 29th - August 2nd at St. John's Institute in Edmonton, Alberta. OSVITA is a five-week summer program designed to educate high school students in Ukrainian language and culture. Recognized by Alberta Learning and other provincial education ministries, students in Grades 9-12 can receive credit for Ukrainian 10, 20, and 30 while learning Ukrainian folk songs, dance, music, art, and many other aspects of Ukrainian culture. OSVITA has always offered students a great learning atmosphere combined with a whole lot of fun, but this year's additional trip to Ukraine was out of this world! Students had the opportunity to live and breathe Ukrainian language and culture for two weeks.... what better place to do so!

OSVITA 2003 had 24 student participants from all over Canada. Students came from Edmonton, Calgary, Myrnam, Vancouver, Prince George, Winnipeg, and Hamilton. While there were opportunities for students to participate on a part-time basis, the majority of OSVITA students lived at St. John's Institute. OSVITA staff also lived on-site, ensuring that the students had a wonderful time while organizing and facilitating the OSVITA program. The OSVITA 2003 team included returning OSVITA Director Katrusia Basarab of Winnipeg, MB, girls' counselor Evylin Chudyk of Two Hills, AB and boys' counselor Oleksandr Melnyk of Kherson, Ukraine. OSVITA's part-time counselor was Crystal McCallum of Edmonton, AB. Ukrainian 10 classes were taught by Mrs. Olga Myc while Ukrainian 20 and 30 classes were taught by Mrs. Lilya Sukhay.

For the first time in OSVITA's history, the students were able to participate in a two-week educational and cultural tour of Ukraine. Of the 24 OSVITA students, 19 chose to participate in the Ukraine trip July 16th-31st. Three volunteer chaperones joined OSVITA and St. John's Institute staff in Ukraine: Wendy Bodnar, Tera Shuya, and Jerry Shuya. Not only did OSVITA students visit cultural, historical and religious landmarks, they had the opportunity to practice their Ukrainian in a complete immersion environment.

On their first day, OSVITA happened to meet Igumen Theodosius a Ukrainian Hieromonk from Pecherska Lavra, attended Divine Liturgy, and were treated to a tour of the caves and a tour of areas in the monastery not usually visited by tourists. The group also visited St. Sofia's and St. Andrew's Sobors, had a guided bus tour of Kyiv, did some shopping along Khreschatyk and Andrijevskyj Uzviz, and went to the beaches along the Dnipro. A day trip to Chernihiv afforded students the opportunity to visit the fortress, the church of Sts. Boris and Hlib, Uspenskyj Sobor, and Chernihiv's large market. Many students have family in the cities along OSVITA's ports of call and had the opportunity to visit with them in Ukraine.

An overnight bus trip brought OSVITA to Lviv where students immediately started master classes in Ukrainian dance and sopilka. Seminars were held with the Junist Ukrainian Dance Ensemble and were hosted at Junist studios. OSVITA students were so eager to participate that on the first day of classes they hopped off the OSVITA bus and moved a car out of the way so as not to be late for dance class! The students learned two dances: Rakivchanka from the Zakarpattia region and a Kozachok from the Central region of Ukraine. Three sopilka melodies were learned and the dances and songs were performed at OSVITA's final concert held August 2nd in Edmonton to the delight of family and friends. In Lviv, students also went on a walking tour of the city, shopped at

Lunch at the Monastery outside of Chernivtsi

At Pecherska Lavra

the Vernisage and market and watched a FC Karpaty soccer game at Ukraine stadium. OSVITA's last evening in Lviv was spent watching Saskatoon's Pavlychenko dancers and Lastivka choir in a concert at the Olha Zankovetska Theatre.

Two relaxing days were spent in the Carpathian Mountains in the town of Slavske. Students unwound from three grueling days of seminars by hiking in the mountains, bathing in mineral spas, and enjoying the sights, sounds, and smells of mountain life. The mountain excursion refreshed the OSVITA travelers for the work ahead.

Three days were spent in Chernivtsi. Fr. Meletiy, assistant to Metropolitan Onufriy, Bishop of Chernivtsi and Bukovyna, hosted OSVITA. Students visited a male monastery outside of Chernivtsi less than ten kilometers from the Romanian border. The monks gave OSVITA a tour of the entire monastery (including the skeet which up until that day had not been accessible to visitors) and hosted the group with a delicious lunch. The second day in Chernivtsi was spent visiting the Kalinynskyj market and attending vespers. OSVITA was honored to be greeted by Metropolitan Onufriy, who devested and came out of vespers to speak with the group. OSVITA attended Divine Liturgy presided by Fr. Meletiy at the female monastery of St. Anna on the Mountain. The OSVITA group received a tour of the monastery grounds and was treated to yet another delicious lunch. OSVITA was also given a tour of the University while it was closed for the summer.

OSVITA students visited an orphanage attached to the church in Chernivtsi and spent some time with the children at their summer home. The permanent residence of the children is currently under renovation. OSVITA students distributed toys, pins, Canadian flags, medical supplies, and other items to the children. They played soccer with the youngsters, and taught them how to play Frisbee. Several OSVITA students gained pen pals by exchanging addresses with the older children at the orphanage.

OSVITA visited Khotyn, a Bassarabian fortress, and Kamyanets-Podilskyj on their way back to Kyiv. On the way to Khotyn, OSVITA stopped in the town of Boyan to venerate the miracle working icon of Mary. Fr. Meletiy remained with the group up until the fortress at Kamyanets-Podilskyj at which point OSVITA bid him farewell and he returned to Chernivtsi. After visits to the fortresses, OSVITA headed back to Kyiv to prepare for departure to Edmonton. Several students and chaperones also visited Michailivskyj Sobor before departure.

Many thanks to all individuals who helped make OSVITA in Ukraine a success: Ron Bardak of Caravel Tours, Andriy and Ludmilla Blagodir of Altis Tours in Kyiv, Piligrim Tours in Lviv, Fr. Meletiy, Fr. Theodosius, SJI Board of Directors, OSVITA and SJI staff, OSVITA's three volunteer

chaperones, and the many Ukrainian organizations and private donors who made both the educational excursion to Ukraine and the Edmonton programming possible.

Students also participated in events and activities hosted by the Ukrainian community in Alberta. OSVITA camped in the basement of St. Vladimir's Ukrainian Orthodox Church while attending the Vegreville Pysanka Festival. OSVITA received a unique tour of the Ukrainian Cultural Heritage Village and made Trypillian pottery at Crankpots Ceramic Studio. Several guest speakers came to St. John's Institute and lectured on aspects of Ukrainian history and culture. OSVITA students were interviewed on CKER Radio and had the opportunity to DJ a portion of the Ukrainian program. Many thanks to the individuals who made these activities possible: Fr. Gene Maximiuk, David Makowsky, Debbie Milavski, Yar Slavutych, Marika Kachmar, Amanda Shuya, Paul Bodnar, Roman Brytan, Elizabeth Holinaty, Jimmy Shewchuk, Vincent Reese, Christina Sokyrka, Kalabai Ukrainian Musical Ensemble, and Yars Balan.

Outside the Orphanage

OSVITA plans to make an educational and cultural tour of Ukraine an annual feature of its program. Help make the 25th anniversary of OSVITA a success by registering your child, grandchild, niece or nephew in this exciting program or by sponsoring OSVITA through a tax-deductible gift. For more information about OSVITA 2004, registration, sponsorship or other programs at St. John's Institute, please contact SJI Programming Director Amanda Shuya at (780) 439-2320, via e-mail at ashuya@stjohnsinstitute.com, or visit SJI's website at www.stjohnsinstitute.com.

St. Elia's Honours 80-year-olds

Front row, left to right: Doris Alexandriuk, Mary Kotowich, Helen Dzura, Bessie Buzak / Back row, left to right: Annie Kyrejto, Rose Hryhirchuk, Helen Wasylyk / Missing from photo is Anne Woytowich

Once again the Lesia Ukrainka Branch of the Ukrainian Women's Association of Canada at St. Elia's Church in Edmonton, recognized eight special members who celebrated their 80th birthdays. They were honoured at a banquet held during the annual meeting on November 17, 2002. Their table was beautifully set with a traditional poppy design tablecloth and flowers artistically arranged by Sandra Plupek.

In her address to the ladies Mary Shewchuk made remarks recognizing their commitment and dedication to preserving our religion, tradition, culture, ethnic food, and special holidays. She presented each with a floral arrangement and thanked them for being role models for the younger ladies who will continue the work they started.

Mature members were first honoured in November 2001 when sixteen ladies were recognized. Mary Shewchuk hopes to continue this special event annually during the annual general meeting.

Article written and submitted by Mary Shewchuk

Свято на пошану Лесі Українки

В неділю 3 серпня 2003 р. Союз Українок Канади, відділ ім. Княгині Ольги при Катедрі св. Володимира в Торонті влаштував свято на пошану Лесі Українки. Після св. Літургії о. Протопресвітер Федір Легенюк і о. Митрат Богдан Сенцьо відслужили панахиду за спокій душі поетеси. З прапорами Канади та України, як також прапорами Союзу Українок і Братства св. Володимира стояли члени Братства і Союзу Українок.

Опісля в залі, після перекуски, Голова відділу Євгенія Мельничук відкрила мистецьку програму, привітала присутніх і передала дальше ведення програми Анні Троян. Анна Троян покликала Культурно-освітну референтку відділу, добр. Катерину Сенцьо виголосити реферат. Добр. Сенцьо динамічно прочитала дуже цікавий реферат базований на поезіях Лесі Українки.

Анна Троян запросила присутніх провести поетичний тиждень з Лесею, в котрім кожний день тижня символізував період її життя. Як вислів ессенція того періоду були прочитані вірші.

На початку - краса безжурного дитинства - Моніка Весоловська продеклямувала вірш «Вишеньки». Пані Троян нагородила її кошичком спілих вишень. Відтак, перехід до серйозного життя і свідомість - Юлія Петренко читає «Тішся, дитино, поки ще маленька».

Свідомість, що дитинства і натхнення дорогі і короткотривалі: «Крил не втинай сизокрилій голубці, Хай вона вільно літа...».

Понеділок - свідома поетична творчість - Наталія Ємець читає «На пам'ять листочкові». Вівторок - Надія Стасів читає «Мій шлях». Леся оглядається на минуле і говорить про своє призначення в житті і відношення до людей.

«...Коли я погляд свій на небо звожу, -
Нових зірок на ньому не шукаю,
Я там братерство, рівність, волю гожу
Крізь чорні хмари вгледіти бажаю...»

Середа - Марія Дубик читає «Єсть у мене одна...зірка ясная». Леся свідома, що вона хвора, але шукає відради і сили в красі, поезії, злеті до висот. Четвер: Євгенія Мельничук проголошує кредо Лесі Українки: «Без надії буду сподіватись! Буду жити! Геть, думи сумні!»

П'ятниця - спогад про весну, красу, ласку. Дарія Павлюк читає вірш «Давня весна». Цвіт яблуні, як дарунок весни і осипаючіся квіти Леся перетворює в красу, в поезію і так знаходить сенс життя. Субота - Леся Кушнір читає «Сон літньої ночі». Леся дуже хвора, відчуває свою смертність і жаліє, що здоров'я і щастя уплило, як сон. Неділя - добр. Олена Славченко читає із циклу «Сім струн» першу - про постійну із тем Лесі - роздуми над своєю рідною стороною Україною і бажання для неї кращої долі.

подала Наталія Ємець

Threads of Many Colours: Surrey's Cultural Traditions

New Exhibition at Surrey Museum

September 20/02 to March 27/04

The Surrey Museum's new exhibition celebrates the rich textures and traditions of five different countries. The exhibit will feature traditional and contemporary clothing, and common and decorative textiles and crafts that reflect the history, styles and techniques of the Chinese, Taiwanese, Maya, Ukrainian and South Asian communities.

Many of the clothing and accessories presented in the exhibit were worn for traditional ceremonies, weddings, dance and music festivals and seasonal celebrations. Visitors will be dazzled by the variety of textiles incorporating such mediums as weaving, embroidery, beadwork, painting, and calligraphy. Also on display will be jewelry, woodworking, and finely crafted musical instruments made by artisans who still practice many of these techniques today.

The exhibit is a collaboration between Museum staff and representatives from these organizations: Surrey Delta Immigrant Services Society, Progressive Intercultural Community Services Society, SUCCESS, the Chinese Cultural Centre of Greater Vancouver, Taipei Economic and Cultural Office in Vancouver, Maya Indian Educational and Cultural Society, B.C. Ukrainian Cultural Festival Society, Ukrainian Women's Association of Canada, Surrey Branch, and Ukrainian Museum of Canada, UWAC, B.C. Branch. As Surrey has a rich culture and heritage, and population speaking 85 languages, the purpose of the exhibit is to promote awareness and an understanding of the diversity, values and contributions of these communities.

The Surrey Museum and Archives is located at 6022-176 Street, next to the Cloverdale Fairgrounds. Hours are Tuesday to Saturday from 9:00 am to 4:00 pm. Admission is by donation, suggested $2/person, $5/family. For more information, call 604-502-6456.

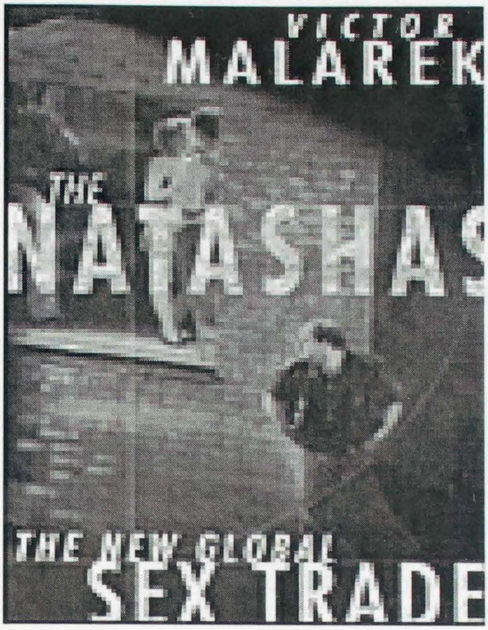
Contact:
Dani Brown, Publicist, 604-502-6463
Lana Panko, Curator, 604-502-6460

Visit the new updated **NATIONAL COUNCIL OF WOMEN OF CANADA** web site at ***http://www.ncwc.ca***

New material includes:

- Background material on the Common Program Housing for the Homeless, with resources and links
- Flash Sheet on Disaster Planning
- Briefs to the Canadian Nucelar Safety Commission and the Senate Standing Committee on Human Rights
- Correspondence regarding Gender Based Analysis of Bill C 7 (First Nations Governance Act)
- Brief to the Pre-Budget Consultation Commission

National Council of Women of Canada
http://www.ncwc.ca
PUBLIC EDUCATION, A VOICE AND A CATALYST ON ISSUES AFFECTING THE COMMON GOOD



The Ukrainian Canadian Business & Professional Association of Toronto
in conjunction with
Help Us Help The Children -- a project of the Children Of Chornobyl Canadian Fund
presented a book launch

THE NATASHAS - THE NEW GLOBAL SEX TRADE by Victor Malarek

Thursday, October 9, 2003 , 7:00 p.m.
Canadian Ukrainian Art Foundation (KUMF)
2118-A Bloor St. West
A percentage of proceeds were designated for the "Natasha House Project."

MINI-REVIEW

The Natashas: The New Global Sex Trade By Victor Malarek

A shocking and powerful book about the buying and selling of women around the world. According to the UN, the buying and selling of human flesh for the worldwide sex industry is organized crime's fastest growing business with up to 2 million people worldwide--mostly women and children--trafficked into the sex trade every year.

The Natashas is a disturbing and compelling book that details the tragic lives of those women and children. In this hard-hitting investigation, Malarek travels to wartorn countries like Kosovo and Bosnia where he exposes corruption involving United Nations peace-keepers. He unearths evidence of training centres in Serbia where teenage girls from Ukraine, Moldova and Romania are viciously indoctrinated into the world of prostitution. And he uncovers scandalous situations throughout Europe, Israel and North America where the trafficking trade continues to flourish.

Malarek exposes the people, the pimps, the politicians, the police and the predators caught up in sex trafficking. Distressing stories of corrupt cops, complicit government officials and complacent politicians combine to form a powerful truth, one that Malarek hopes will not be ignored. Often described as a crusading reporter, Victor Malarek has been a journalist for over 30 years and was one of the first journalists to report on the 1970 FLQ-October Crisis. In 1976, Malarek joined The Globe and Mail, where he garnered three prestigious Governor General's Awards for meritorious public service journalism. From 1990 to 2000, he was host of CBC's award-winning investigative documentary current affairs show, The Fifth Estate. He is the author of four books and is currently the investigations editor for The Globe and Mail.

Hardback | 320 pages | ISBN 0670043125 | 16 Oct 2003 | Viking Canada

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Галя Щерблюк, Крайова Референтка Променя
Helen Scherbluk, National Promin Convenor

СВІТОВИЙ КОНҐРЕС УКРАЇНЦІВ
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2 жовтня 2003 року

"НАРОД МІЙ Є, НАРОД МІЙ ЗАВЖДИ БУДЕ!"
До 40-ліття з дня смерті Василя Симоненка

У грудні цього року минає 40 років від передчасного відходу у вічність (на 29-му році життя) одного з найвидатніших поетів нашого народу - Василя Симоненка. Для поневоленого народу муза поета - це передова зброя у визвольній боротьбі. Василь Симоненко був найпотужнішою силою руху опору поетів-шістдесятників, оскільки його поезією, прозою та листами зачитувалися старі і молоді, борці за краще майбутнє свого народу. Сила його слів запалювала і запалює душі поколінь українців, а його вірші чи лірика стали підставою для написання чудових пісень національної гордощі та протистояння. Він – автор відомих збірок, таких як "Тиша і грім","Вино з троянд", "Лебеді материнства", більшість з яких вийшли вже після його трагічної смерті.

Велич особистості передусім проявляється у її безсмерті та тим, що вона передала грядучим поколінням. Сьогодні Симоненко більш промовистий, ніж раніше, за життя. Патріотична тема поета – образ України та українців – є центральною в його творчості і захоплює нові покоління полум'ям любови до України. Образ України й образ матері проходять через усю творчість поета, "задивляючись у її зіниці," а також ставить, особливо для нас, у діяспорі, відповідні пріоритети відносин "хай мовчать Америки й Росії, коли я з тобою говорю" Україно!

Закликаємо українську громадськість по цілому світу гідно відзначити не тільки пам'ять Великого Сина нашого народу, але звернути особливу увагу на втілення його дороговказів у зв'язках з нашим народом, де б він не проживав, та з матір'ю-Україною, котру поет так любив та якій посвятив свої вірші. Не менш важливим для нас є передати Симоненкову музу та духовність молодшому поколінню, не тільки для ознайомлення, але й для виховання. Коли наші діти житимуть словами Василя Симоненка, ми не тільки вшануємо пам'ять поета, але запевним, що "народ мій завжди буде!"

За Екзекутивний Комітет
Світового Конгресу Українців

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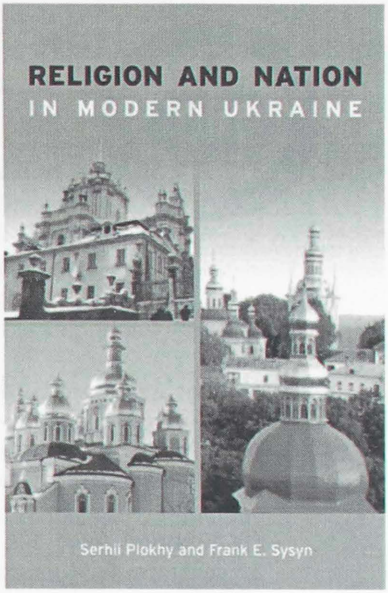

For students of the interaction of state building, nation building, and religion, Ukraine constitutes one of the most important case studies at the dawn of the twenty-first century. With more than forty-eight million inhabitants, Ukraine is the second most populous state to emerge from the break-up of the former Soviet Bloc. Ukraine contains one of the largest Orthodox communities in the world. Alongside the millions of Orthodox faithful are more than three thousand Ukrainian Greek Catholic parishes, which constitute the largest Eastern Christian church in the world united with Rome.

Much of the analysis presented in the eleven essays that make up this book deals with the responses of Ukraine's Eastern Christians to the challenge of the national idea. The book places the history and current status of Ukraine's Orthodox and Greek Catholic communities into the context of the modern Ukrainian national revival of the late nineteenth and early twentieth centuries and the resurgence of Ukrainian national consciousness in the late 1980s and early 1990s.

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VIII СВІТОВИЙ КОНҐРЕС УКРАЇНЦІВ

Від 18 до 21 серпня 2003 відбувся VIII Світовий Конґрес Українців у Києві. П-і Марійка Шкамбара очолювала організаційний комітет Конґресу.

На Конґресі було 246 делеґатів та 77 реєстрованих гостей з 32 країн, включно з 57 делегатами з Канади. Президент КУК адв. Евген Чолій був ведучим Конґресу.

Під час Конґресу делеґати схвалили звіти президента, членів Президії та голів комісій Світового Конґресу Українців (СКУ). Вони також вислухали звіти президентів українських крайових центральних репрезентацій, включно з КУК.

Дальше, було чотири сесії круглих столів, а саме:

(1) Українські громади східної діяспори – складові частини СКУ, їх сьогодення та перспективи;

(2) Еміґрація з України;

(3) Стан, роля й майбутнє української мови серед українських громад поза межами України; та

(4) Участь й роля української молоді в житті українських громад поза межами України.

Рівно ж, Конґрес схвалив ряд резолюцій та змін до статуту СКУ, щоб ще більше скріпити свою репрезентацію українців в діяспорі. Конґрес також вибрав Екзекутивний Комітет, Екзекутиву та Раду Директорів. Члени Екзекутивного Комітету СКУ є:

президент:	д-р Аскольд Лозинський
перший заступник президента:	Евген Чолій
другий заступник президента:	Марійка Шкамбара
ґенеральний секретар:	Віктор Педенко
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скарбник:	Ольга Даниляк

Конґрес також схвалив наступний склад голів комісій СКУ:

Світова Координаційна Виховно-Освітня Рада:	Надія Луців
Світова Рада Суспільної Служби:	Оля Даниляк
Світова Наукова Рада:	д-р Любомир Винар
Конференція Українських Молодечих Організацій:	Андрій Бігун
Спортивна Комісія:	Евстахій Габа
Українська Світова Кооперативна Рада:	Ярослав Скрипник

На Конґресі були вручені медалі св. Володимира Великого наступним особам з Канади: д-р Іроїда Винницька, п-і Оксана Соколик, п-і Леся Храплива-Щур, д-р Василь Верига, адв. Іван Григорович і проф. Василь Янішевський.

Під час Конґресу була відправлена панахида за жертви голодомору/ґеноциду 1932-33 на майдані Михайлівського Собору під проводом Патріярха Української Православної Церкви Київського Патріярхату Його Святости Філарета й Патріярха Української Греко-Католицької Церкви Його Блаженства Любомира Гузара.

Рівно ж, делеґації СКУ, які включали президента КУК, відбули зустрічі з прем'єр міністром України дост. Віктором Януковичом, головою Верховної Ради України дост. Володимиром Литвином, міністром закордонних справ України дост. Анатолієм Зленком, лідером Блоку *"Наша Україна"* дост. Віктором Ющенком, головою Народного Руху України та Комітету Верховної Ради з питань Евро інтеграції амбасадором Борисом Тарасюком. Під час цих зустрічей були обговорені наступні справи: сучасна ситуація в Україні, VIII Конґрес СКУ, законопроєкт про закордонного українця, визнання українського голодомору 1932-33, як ґеноцид, демократичні президентські вибори в жовтні 2004, визнання ОУН-УПА та законопроєкт про українську мову.

Канадська делеґація також відбула зустріч з амбасадором Канади в Україні, дост. Ендрю Робінсоном, щоб обговорити працю Амбасади та піддержки Канади демократичних реформ в Україні.

- 30 -

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Ethnic Diversity Survey 2002

provided by Statistics Canada

The Ethnic Diversity Survey was developed by Statistics Canada, in partnership with the Department of Canadian Heritage, to provide information on the ethnic and cultural backgrounds of people in Canada and how these backgrounds relate to their lives today.

The survey covered topics such as ethnic or cultural ancestry and identity, family background, religion, language use, social networks, interaction with others and civic participation.

The survey was conducted from April to August 2002. About 42,500 people aged 15 and over were interviewed by telephone in the 10 provinces.

Immigrants were more likely than people born in Canada to report a strong sense of belonging to their ethnic or cultural group, according to new data from the Ethnic Diversity Survey. Also, the participation of immigrants to all types of groups and organizations increased with time spent in Canada.

The Ethnic Diversity Survey was developed to provide information on the ethnic and cultural backgrounds of people in Canada, and how these backgrounds relate to their lives today.

Immigrants, especially those who had recently arrived, were also more likely to indicate that their ethnic or cultural ancestry was important to them.

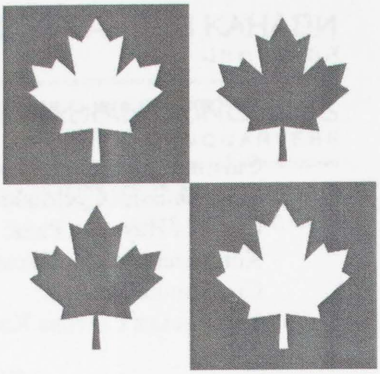
Nearly three-quarters (71%) of immigrants who arrived in Canada from 1991 to 2001 rated at least one of their ancestral origins as important, compared with 65% of immigrants who came prior to 1991, 57% of the second generation in Canada (those born in Canada with at least one foreign-born parent) and 44% of those who were in Canada three generations or more (people born in Canada to two Canadian-born parents).

Immigrants, regardless of time of arrival in Canada, were also more likely to participate in ethnic or immigrant associations than were Canadian-born people. About 6% of immigrants were members of, or participated in, these organizations, compared with 1% of those who were two or more generations in Canada.

The survey also asked whether people had been discriminated against or treated unfairly in Canada in the past five years because of their ethnicity, culture, race, skin colour, language, accent or religion.

The vast majority of all Canadians aged 15 and over (93% or 20.4 million) said they had never, or rarely, experienced discrimination or unfair treatment because of their ethno-cultural characteristics. However, some people were more likely than others to report such treatment.

Although 80% of people who were part of a visible minority did not report discrimination or unfair treatment or said it had occurred only rarely, 20% did report having been discriminated against or treated unfairly sometimes or often in the five years prior to the survey because of their ethno-cultural characteristics. In contrast, 5% of people who were not part of a visible minority said they had been discriminated against or treated unfairly sometimes or often.



Ethnic make-up: One-half of the population report British, French or Canadian ancestries

The Ethnic Diversity Survey examined the ethno-cultural backgrounds of Canada's non-Aboriginal population aged 15 and over.

Of this population of about 22.4 million, nearly one-half (46%), or about 10.3 million, reported only British Isles, French and/or Canadian ethnic or cultural origins. The largest proportion - 21% of the total population aged 15 years and older - was comprised of those of only British ancestry. An additional 10% of the total population reported only French origins, including French Canadian; 8% reported Canadian origins; and 7% had a mix of British, French and/or Canadian origins.

The next largest proportion of Canada's population was comprised of the descendants of other Europeans. About 4.3 million people, or about one-fifth (19%) of those aged 15 and over, had only European ancestry (other than British and French origins).

People of non-European descent accounted for 13% of the population aged 15 and over, or 2.9 million. The most frequent origins were Chinese and East Indian. (Non-Europeans have origins in places such as Asia, Africa, Central and South America, the Caribbean, Australia and Oceania.)

In addition, 22% of the population aged 15 and over, or 4.9 million, reported other mixed ethnic heritages, or did not know their ethnic ancestry.

Portrait of the population by generation

Canada is a multicultural society whose ethnic makeup has been shaped over time by different waves of immigrants and their descendents, as well as by the Aboriginal peoples of the country.

The ethno-cultural make-up of the population varied considerably according to the number of generations an individual's ancestors had lived in Canada, reflecting the origins of various waves of immigrants who have settled in Canada over time. The Ethnic Diversity Survey makes a distinction between first generation, second generation and third-plus generation Canadians.

In 2002, almost one-quarter (23%) of Canada's population aged 15 and over, or 5.3 million people, were first generation, that is, they were born outside Canada. Not since 1931 has the proportion of people born outside the country been this high.

Nearly one-half (46%) of the first generation in Canada, or 2.4 million people, had only non-European ethnic ancestry in 2002, while about one-third (31%) had only European ancestry (other than British or French). Another 13% reported only British, French and/or Canadian origins and 10% reported other origins.

The second generation comprised 3.9 million individuals who were Canadian-born but had at least one parent born outside Canada. They accounted for 17% of the total population aged 15 and over in 2002. Unlike the first generation, the second generation included a small proportion of those with only non-European ancestry (10%).

About 36% of the second generation, or 1.4 million people, reported only European ethnic origins (other than British or French), while 14%, or 558,000, reported other European origins in combination with British, French and/or Canadian ancestry. About one-third (32%) of the second generation reported British, French and/or Canadian ancestries only: 24% had only British origins and 8% had French, Canadian, or a combination of these origins. Another 8% of the second generation reported other ancestries, or did not know their ancestry.

At 13.0 million, the third-plus generation is the largest group, representing 58% of people in Canada aged 15 and older. These people were born in Canada to two Canadian-born parents (and possibly Canadian-born grandparents as well). The majority of the third-plus generation reported only British, French and/or Canadian origins (8.3 million or 63%). Specifically, 25% reported only British origins, 16% reported only French origins, 13% reported Canadian origins, and 9% reported a mix of these origins.

An additional 15%, or 2 million, of the third-plus generation reported British, French and/or Canadian ancestry in combination with other European origins, while 10% reported only other European origins. The remaining 12% reported other origins or did not know their ancestry.

First generation had strongest sense of belonging to ethnic group

One-half (50%) of the population aged 15 and over had a strong sense of belonging to their ethnic or cultural group(s), according to the Ethnic Diversity Survey.

Sense of belonging to one's ethnic group was strongest among the first generation, particularly those who were relative newcomers to Canada.

About 62% of immigrants who arrived from 1991 to 2001 reported a strong sense of belonging to their ethnic group, compared with 55% of those who came to Canada prior to 1991.

A slightly lower proportion of the second (47%) and third-plus generations (48%) reported a strong sense of belonging to their ethnic or cultural group.

This finding may not be surprising, given that recently arrived immigrants likely maintain closer ties to their countries of origin during the initial settlement period in Canada. As well, according to results from the Longitudinal Survey of Immigrants, recent immigrants often settle in the same areas as their families and friends, who are likely of the same ethnic or cultural background. This may help them to maintain a strong sense of belonging to their ethnic group.

Sense of belonging also varied from one ethnic group to another. For example, 78% of those with Filipino ancestry reported a strong sense of belonging to their ethnic group, as did 65% of East Indians and 65% of Portuguese. In contrast just 36% of Dutch, 33% of Germans and 33% of Ukrainians reported a strong sense of belonging. This likely reflects the longer history these groups have in Canada.

Among most ethnic groups, the first generation had a stronger sense of belonging than did later generations. For example, among those of Chinese ancestry, 60% of those who arrived in Canada from 1991 to 2001 reported a strong sense of belonging to their ethnic group, compared with 58% of those who came before 1991, and 52% of those who were two or more generations in Canada.

Of those reporting German ancestry, 39% of the first generation reported a strong sense of belonging, compared with 33% of those in Canada for two or

more generations. Among Italians, 62% of the first generation, compared with 54% of those in Canada for two or more generations, had a strong sense of belonging to their ethnic group.

"Canadian" identity increases with generations in Canada

In addition to asking about ethnic ancestry, the Ethnic Diversity Survey also asked people to report their own ethnic or cultural identity. This may be the same as, or different from, the ancestry of their parents and grandparents.

While many different ancestries were reported when people were asked about their ethnic heritage, 11.6 million people, or 55% of the population aged 15 and older, said that Canadian was either their only ethnic identity, or was reported along with other identities in 2002.

In addition to the reporting of Canadian ethnic identity, provincial or regional identities, such as Acadian, Newfoundlander or Québécois, were also reported in the survey. For example, 37% of Quebec's population aged 15 years and older reported Québécois, either as their only ethnic identity or alongside other identities. Acadian was reported by 6% of the population aged 15 and older in the Atlantic provinces. Newfoundlander was reported by 38% of the population in Newfoundland and Labrador.

The reporting of Canadian and provincial or regional ethnic identities increased with the number of generations a person's family had lived here. In 2002, 40% of the first generation said that their ethnic identity included Canadian or a provincial or regional identity, compared with 78% of those in the second generation and 80% of those in the third-plus generation.

The reporting of Canadian and provincial or regional ethnic identities was most common among those who reported British, French and/or Canadian ancestry, most of whom were two or more generations in Canada. According to the survey, 79% of those who reported British, French and/or Canadian ethnic ancestries reported a Canadian, provincial or regional ethnic identity. In contrast, 65% of those reporting other European ancestry only and 35% of those reporting only non-European ancestry reported Canadian, provincial or regional ethnic identities.

Participation in organizations increases with time in Canada

The Ethnic Diversity Survey asked questions about participation in groups or organizations in the 12 months prior to the survey as one measure of the integration of people of diverse ethnic backgrounds in the broader Canadian society. The survey asked about membership and participation in ethnic or immigrant associations as well as in other groups or organizations such as sports teams, hobby clubs and community organizations.

The first generation, regardless of time of arrival in Canada, was more likely than other generations to have participated in ethnic or immigrant associations in the year prior to the survey. About 6% of immigrants were members of or participated in these organizations. In comparison, just 2% of the second generation and 1% of the third-plus generation participated in ethnic or immigrant associations.

However, when all types of groups or organizations are considered, recent arrivals who had immigrated to Canada in the past 10 years were less likely to participate in groups or organizations in Canada, than were immigrants who had lived here for more than 10 years and people who were born here. This may be because new immigrants to Canada need time to adjust to their new country, establish networks and settle into new jobs and their community.

In the year prior to the survey, 34% of those who had immigrated to Canada from 1991 to 2001 were members of, or had participated in, all groups or organizations. In contrast, 41% of those who had immigrated to Canada before 1991, 49% of the second generation and 48% of the third-plus generation, were members or participants.

Visible minorities and discrimination or unfair treatment

The survey asked respondents whether they felt they had experienced discrimination or been treated unfairly by others in Canada in the five years prior to the survey because of their ethnicity, culture, race, skin colour, language, accent or religion. If respondents said they had experienced discrimination or unfair treatment, they were then asked how often they felt they had experienced this: often, sometimes or rarely.

The vast majority of Canadians (93%) aged 15 and over said that they had never, or rarely, experienced discrimination in the past five years because of their ethno-cultural characteristics. However, 7%, or an estimated 1.6 million Canadians aged 15 and over, said they had experienced discrimination or unfair treatment in the past five years sometimes or often because of these characteristics.

Perceived discrimination or unfair treatment varied by visible minority status, according to the survey. Visible minorities are defined, according to the Employment Equity Act, as "persons other than the Aboriginal peoples, who are non-Caucasian in race and non-white in colour." In 2002, Canada's 3 million people who were part of a visible minority represented

13% of the non-Aboriginal population aged 15 and over. The majority (84%) of people in visible minorities were first generation Canadians.

One-in-five (20%) people aged 15 and over who were part of a visible minority, or an estimated 587,000 people, said they felt that they had experienced discrimination or unfair treatment sometimes or often in the five years prior to the survey because of their ethnicity, culture, race, skin colour, language, accent or religion.

For people in visible minorities, there was little variation in the levels of discrimination or unfair treatment by length of time, or generation, in Canada. About 20% of people in visible minorities who immigrated to Canada from 1991 to 2001 reported perceived discrimination or unfair treatment sometimes or often, compared with 21% of people in visible minorities who came prior to 1991 and 18% who were two or more generations in Canada.

In contrast, 5% of the population aged 15 and over who did not identify as part of a visible minority, or an estimated 982,000 people, reported that discrimination or unfair treatment had occurred sometimes or often. A higher proportion (9%) of those who were not part of a visible minority and had immigrated to Canada between 1991 and 2001 reported discrimination or unfair treatment.

Of the groups included in the visible minority population, Blacks were more likely to report feeling that they had been discriminated against or treated unfairly by others because of their ethno-cultural characteristics. Nearly one-third (32%) of Blacks, or an estimated 135,000, said that they had had these experiences sometimes or often in the past five years, compared with 21% of South Asians and 18% of Chinese.

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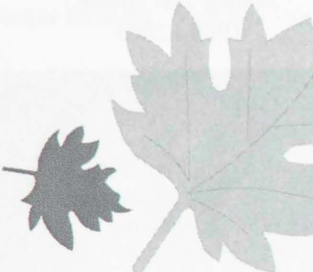

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Sophie Davyduke
1908 - 2003

Sophie Davyduke was born on April 6, 1908, in the Fenwood district of Saskatchewan. Sophie was the second youngest of five children of Jakim and Anastasia (nee Char) Martyniuk, emigrants of Western Ukraine. Sophie grew up on the family farm and attended Halech School. In 1919 the family voed to the Hubbard district and later to Goodeve. In February of 1927 her parents purchased land in the West Bend district, where Sophie worked on the family farm.

On October 31, 1936, Sophie was united in marriage to Mike Davyduke at Edmore Church near West Bend. Sophie and Mike started a garage at West Bend, which they operated until January of 1946. In March of that year they purchased the Wishart Hotel in partnership with Bill and Mary Martyniuk. Their stay in Wishart was short, with the family moving to Ituna in the fall of 1947. In the spring of 1948 they purchased a garage in Ituna which they operated until their retirement in the fall of 1972. Sophie was very active in her community. She was a member of St. Olga's Ukrainian Orthodox Women's Association in Ituna for over fifty years, where she served on several executive positions. Sophie was a charter member of the Ituna Health Care Auxiliary and the Ituna Social Club. She enjoyed curling, playing bridge, crocheting, reading, gardening, letter writing and socializing with her family and friends. Her grandchildren and great-grandchildren were very precious to her.

Sophie entered her eternal rest on Friday, March 14, 2003 at the Regina General Hospital. She was ninety-four years of age.

Predeceased by her parents; her husband, Mike; her daughter, Verna Schinkel; a son and daughter in infancy; sisters, Anna Suchy, Pearl Wingerak and Mary Pilot; and brother, Bill Martyniuk. She leaves to cherish her memory her two sons, Nestor (Lorraine) of Ituna and Meroslav (Kathy) of Saskatoon; son-in-law, Bruno Schinkel (Paulette); six grandchildren, Dean (Carla Haider) Davyduke, Byron (Debra) Davyduke, Carla Schinkel (Michael Keller), Lara, Daria and Kent Davyduke, four great-grandchildren, Matthew Haider, Danielle, Michelle and Kristen Davyduke.

The funeral service was held on Tuesday, March 18, 2003 at 10 am, at the Holy Ghost Ukrainian Orthodox Church in Ituna, Saskatchewan, officiated by Rev. Father Michael Kopchuk. Cantor was John Smysnuik. Crossbearer - Matthew Haider. Bannerbearers - John Davyduke and Morris Davyduke. Castebearers were all of Sophie's grandchildren - Dean, Kent, Daria, Byron, Lara Davyduke and Carla Schinkel. Sophie's remains were interned at Holy Ghost Parish Cemetery.

Eternal Memory! Vichnaya Pamyat!

Dedication to Mom

If tears could build a stairway
And memories could build a lane,
We would walk all the way
to Heaven
To bring you home again.

We think of you in silence,
We often speak your name
But all we have are memories,
And a picture in a frame.

It broke our heart
to lose you Mom,
But you didn't go alone
For part of us went with you,
The day God called you home.

So Lord put your arm around
our mother,
Give her love and tender care,
And save a place besider her,
Until we get there.

Enclosed is a donation in the amount of $50.00 in memory of our dear mother, **Rosie Duch**, of Canora, Sask., who passed away on August 7, 2003 at the age of 87. May her memory be eternal!

Dorothy and Taras Korol
John and Eldena Duch
Nick and Zennovia Duch

Emily Honcharyk passed away on August 12, 2003. It was her wish to donate the sum of $100.00 to the journal Promin. May her memory be eternal!

Lesia Sawkey (niece)
Winnipeg, Manitoba

Enclosed is a donation for $25 in memory of **Makar Sushko**. May his memory be eternal and may he rest in peace.

Olena MacPherson
Burlington, Ontario

Наш відділ жертвує $30.00 на Пресовий Фонд Променя, як нев'янучий вінок в пам'ять **Макара Сушка**. Складаємо глибоке співчуття п-ні Орисі Сушко і її родині. Вічна йому пам'ять!

СУК Відділ Марії Маркович
Канора, Саскачеван

В пам'ять **Макара Сушка** складаємо пожертву в сумі $50.00 на пресовий фонд Променя, як нев'янучий вінок на його свіжу могилу. Відділ і членки висловлюємо наше глибоке співчуття дружині Орисі, дітям і внукам в час їх великої втрати.

Вічна йому пам'ять!

Відділ СУК ім. Лесі Українки
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Пані редактор,

Лише довідався з Променя про вашу велику втрату. Знаю який тягар ви несети по ваші втраті, але що ви втратили, те Господь Бог здобув. Треба було Богові ще одного доброго робітника в небі, і тому він взяв вашого дорогого мужа та батька. Нехай Господь дасть вам сили та енергії перебути вашу велику втрату, а покійному Макарові нехай буде Царство Небесне. Вічна йому пам'ять!

о. Євген Стефанюк
Лек Ла Біш, Алта.

The Ukrainian Women's Association Olha Kobylanska Branch in Surrey B.C. is forwarding a donation of $50.00 as an everlasting wreath in memory of **JohnWerbowski and Nestor Hreczka**. Vichnaya Pamyat!

Helen Tkachuk, Promin Convenor

На 4-го жовтня буде два роки відколи впокоїлася бл. пам. **Маруся (Марія) Стефанюк**. У її пам'ять залучую на пресовий фонд Променя $50.00 як квіти на її могилу у Вакав, Саск. Нехай Господь у милосердстві прийме її душу до Царства Небесного.

Вічна її пам'ять!

Муж о. Євген Стефанюк
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Autumn Recipes

The following recipes are from "Treasured Recipes for the New Millennium", UWAC, Wadena, Saskatchewan - publishd in commemoration of the 50th Anniversary of All Saints Ukrainian Orthodox Church

Spicy Pumpkin Loaf

1 1/2 cups flour
1 tsp baking powder
1 tsp baking soda
1/2 tsp salt
1 tsp cinnamon
1/2 tsp cloves
3/4 tsp ginger
1/2 tsp nutmeg
2 eggs
3/4 cup sugar
1/4 cup corn syrup
1/2 cup vegetable oil
1 cup canned pumpkin
1/2 cup raisins
1/2 cup walnuts

Sift the dry ingredients together: flour, baking powder, baking soda, salt and spices. Preheat oven to 325 deg. Grease a loaf pan.

Beat eggs until light. Add sugar, syrup, oil and pumpkin. Beat well. Make a well in the flour mixture and add beaten egg mixture all at once. Stir till well mixed. Add raisins and walnuts and combine well. Pour into a loaf pan and bake for about 80 minutes.

Gloria Kay Kerluke

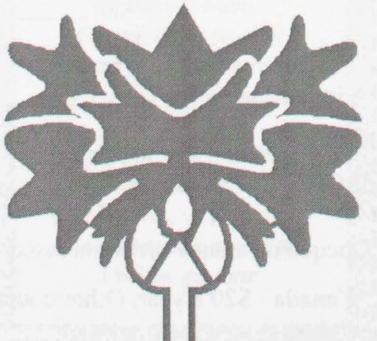
Marg's Zucchini Chocolate Bundt Cake

3 eggs
2 cups sugar
1 cup oil
1 tsp vanilla
2 cups unpeeled grated zucchini
2 squares melted unsweetened chocolate
3 cups flour
1 tsp salt
1 tsp baking soda
1 tsp baking powder
3 tsp cinnamon
1/2 cup chopped nuts

Beat eggs well. Add sugar, oil and vanilla. Stir well. Add grated zucchini and melted chocolate. Mix in flour, salt, soda, baking powder, cinnamon and nuts. Blend for 2 minutes.

Bake at 325 deg for 1 1/4 hours. Cool in pan for 10 minutes before removing to rack to cool completely.

Marg Shewchuk



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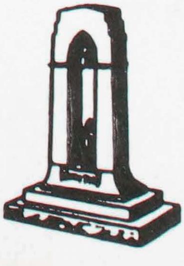

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